

THE HOPE OF THE WORLD

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the economic and social problems of our times. They have become class-conscious political robinhoods: perpetually petitioning government to take money away from one group of citizens for distribution to another group.

One odd thing about the advanced theological education which has taught America's modern clergymen to despise America's profit-motive economic system: it has failed to tell them what they are going to do for church buildings, and church printing presses, and church equipment, and church salaries after they have eliminated the American system of profit-motivated capitalism.

Every church property and every preacher's salary in the United States are produced by individual people working for a profit.

Well informed investigators and scholars in the security field are gravely concerned about what is going on in the religious field. They are not worried about the 25,000 identifiable members of the Communist Party, USA. They are not gravely worried about the clergymen who have had some connection with communist activities.

Most of these latter are loyal to God and country. Many of them got into communist fronts because they couldn't tell them from respectable organizations.

There is the danger: the language of modern liberalism is so similar to the language of communism; the root ideas of socialism are so closely akin to contemporary doctrines of the social gospel — that many cannot tell the difference.

Christian leaders are concerned about contemporary attacks on the Christian churches. I share that concern.

Carping and unjustified criticism of our churches provides fodder for the propaganda mills of the enemy. Yet, if Christian Congregations of America do not become critically conscious of the basic issues involved in the struggle of our times, and do not exert every effort to correct grave errors on the part of the professional and lay leadership of the churches, the great Christian institutions will, at best, be nothing better than pleasant social organizations. At worst, they can become dangerous propaganda centers for Socialism.

The great struggle of our time is a war to the death between the Christian forces of freedom and the atheistic forces of slavery.

It is, therefore, dangerously significant that American Christians will tolerate any gesture on the part of their own church organizations to announce neutrality in this great struggle, or tolerate any friendly fraternizing with the known agents of communism, or tolerate a "brotherhood" brainwash which results in the outlawing of Christian instruction for their children.

Having been reared and educated in the intellectual atmosphere of the twentieth Century — an atmosphere laden with the virus of socialism — many of our Christian leaders seem never to have learned, or to have forgotten, that the Gospel of Jesus is spiritual. They think it is merely a moral message to help men solve the material problem of human relations. Hence, they easily identify the teachings of Jesus with the socialistic ideal of enforced materialistic equality for the human race. They show more zeal for "brotherhood" and "togetherness" than for the saving grace of our Lord Jesus.

This withering of spirituality and growth of materialism are primary characteristics of the twentieth Century.

How late is the hour in the night of our history?

Not too late.

The hope of our times — the hope of mankind for all future ages — is that Christians (in America, at least) have at long last begun to return to the Faith of

their fathers.

Americans are beginning to hunger for spiritual sustenance. Intelligent men are realizing that science is a mighty tool which God provided. Instead of arrogantly rejecting God, because they now have science, they are growing more humble because it took the human race so long to develop some thing that God made possible when He created the human mind.

HUNGARIAN ENSLAVEMENT?

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Milholly Farkas (real name unknown) — Minister of Defense (Jew)

The only non-Jew in the Hungarian "Communist" government, at the time Cardinal Mindszenty was persecuted, was Laslo Rajk. Rajk when his work as dupe was finished, was also charged with "anti-Semitism." He was hung. His wife, according to last report, was sentenced to a term in Siberia. (Ed. note: This is also death).

This is what the *Morning Freiheit* (the United States' largest Marxist daily, printed in Yiddish) said in its issue of Jan. 10, 1937:

The Jew, Bernard Lazare, on p. 350 of his book *L'Anti-Semitisme* stated:

"The Jew is not satisfied with de-Christianizing; he Judaizes, he destroys Catholic or Protestant faith, he provokes indifference, but he imposes his idea of the world, of morals and of life upon those whose faith he ruins; he works at his age-old task, the annihilation of the religion of Christ."

On page 10 of "The Republic of Israel," (published in 1950) the Zionist, Joseph Dunner has written:

"To Christians of all denominations Jesus is the symbol of all that is pure, sacred, and lovely. To Jews from the fourth century, Jesus became the symbol of anti-Semitism, of libel, of cruelty, of violent death."

JUDAH'S GRATITUDE TOWARDS NUNS

Joseph Levai in his book published in Budapest in 1946 under the title: *The Life of the Jews in Hungary* recorded, by quoting authentic statistical data, the activities of the religious orders of Budapest during the time between April and December 1944 in harbouring and hiding Jews. According to these quoted figures and statistics the following number of Jews were given secret shelters — and thus saved their lives — by various convents and monasteries:

Sisters of Mercy	200
Benedictine Oblates	82
The Convent of Zion (Sashegy) . . .	110
Franciscan Missionary Sisters . . .	150
Hospital of the Sisterhood of St. Elizabeth	100
Collegium Marianum	100
St. Anne Collegium	150
Collegium Theresianum	30
Sisters of the Convent of the Divine Saviour on Svabhegy	150
Mary Ward's Nuns	140
Ranolder Institute	100
Sisters of Divine Love	110
Social Sisters' Home for Women . . .	25
Institute of St. Therese	30
Convent of Sacre Coeur	200
Sisters of the Unio Eucharistica . .	20
Carmelite Sisters	330

The Jews of Budapest — saved this way — lost no time in joining the Hungarian Communist Party in February 1945 and did their utmost to show their gratitude towards the nuns of Budapest.

First the religious teachings were forbidden in their convents. The next step was the nationalization of their convent-schools which meant that their teaching and educational works were placed under the charge of reliable and seasoned communist Jewish women directors and "education-alists." And lastly, one night the trucks moved up to the convents with the precision of a well executed military mobilization, the pious nuns were loaded into them and transported to internment camps. After several

months of internment, they were released, though they remained under close observation. Wherever they went, they were kept on a register according to their domicile as unskilled women laborers. And when the time of the communist fake general elections came and the register of the electors had to be displayed in the doorway of every house, together with the list of the residents, the nuns were disfranchised everywhere and each nun was listed in these registers as "professional prostitutes with no right to vote."

But Judah showed her gratitude for harbouring Jews not only to the nuns, but to the other monastic and religious orders as well, whose meritorious activities on the field of protecting and hiding Jews are also recorded in Joseph Levai's book. By the Lazarist Fathers 30

Champagnate Institute of the Holy Virgin	100
Institute of the Catholic Youth . . .	26
Caritas Centre	11
Order of Salesians	42
Benedictine Fathers	80
Cistercian Order	15
The Society of Jesus (Jesuits) . . .	150

Judah was even more grateful towards the monastic orders. The members of the confraternities were not only thrown out of their convents and monasteries on the same night, but the majority of them were allowed to seek work as unskilled labourers only. Several hundred of the principals, heads and leading members of the orders were put into the internment camps of South Buda, Kistarcsa and Recsk. The most worthy protectors of the Jews were imprisoned in the central penitentiary of Budapest or Vac. It often happened that after a day's most strenuous and heavy physical slave labor, the two provincial heads of the Jesuit Order, Csavosy and Till, lay side by side in irons, racked stiff, beaten, their faces slapped and punched black and blue; Bernard Karolyi, Franciscan father, soon died from these conditions. But this was not enough. Szalez Kiss, Franciscan friar, and Father Kun were hanged one after the other. And there in yet another who was sentenced to long term imprisonment, Joseph Mindszenty, Cardinal of Hungary, who as bishop of Veszprem rescued a great number of Jews during the second half of 1944. He was arrested as Primate of Hungary on December 24th, 1948. The press avalanche introductory to Mindszenty's arrest was directed by Jeno Katona, the favorite of Seregi, the previous primate, working together with Ivan Boldizsar, trained as a journalist for the daily Hungarian paper, *Nemzeti Ujsag*. The Cardinal's arrest was carried out by Gyula Decsi, (rewarded afterwards with the post of Minister of Justice), and Gabor Peter, known as Beno Auspitz, the chief of the Hungarian Secret Police (AVH). His questioning was conducted by Colonel Kaftanov, who was sent from Moscow for this task. Balassa-Blaumstein and Weil were the doctors subjecting him to treatment with narcotics in order to break his willpower and resistance. Imre Zipser was his chief jailer. Without any explanations they all belonged to the race hidden and sheltered during 1944.

This was Judah's gratitude towards the Catholic Church.

Common Sense*

Union, New Jersey, U.S.A.

Conde McGinley, Editor

One year's subscription, \$1; Three years for \$2.50. First Class (Sealed) — \$3.00 per year. Foreign, 10 months, \$1.00

In BULK, same issue or assorted

25 Copies — \$ 1.00

100 Copies — 3.00

500 Copies — 10.00

Common Sense*

Published twice monthly except July and August, once each, by Christian Educational Assn., 530 Chestnut Street, Union, N. J.

*Trade Mark Registered U.S. Patent Office